THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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GENERAL CONFERENCE.

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ELDER GEORGE TEASDALE

was the next speaker. He said that he appreciated the privilege of associating with the Saints in Conference. He spoke briefly of his recent labors, in connection with Apostles Brigham Young and John Henry Smith in the Mexican mission. He remarked that the Saints were there located in a beautiful country, and they had passed the most laborious part of opening up of that region for prosperous homes. The mission was in good condition, which, so far as related to settlements, was about seven years old. There was a tannery, a flouring mill, a good deal of fruit-raising, and the progress made was surprising.

The speaker referred to the words of Paul, who said he was "an apostle not of man." He was an apostle raised up by Christ that the Gospel might be preached by him. The words of Christ in reference to the necessity of being "born of water and of the spirit" in order to see or enter the Kingdom of God were dwelt upon. The preaching of the Gospel and the administration of the ordinances thereof could only be done acceptably by those holding divine authority, being "called of God, as was Aaron;" even as Paul was called to be "an apostle not of man" but of Christ. He who administered baptism must say to the candidate for entrance into the Kingdom of God—"Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." To reject the Gospel was a serious matter. That authority and plan were withdrawn after the days of the ancient apostles because the people rejected the message. The same Gospel as they preached has been restored and a Prophet (Joseph Smith) had been raised up in this

age to establish the true Church of the Savior. This was the testimony of the Latter-day Saints to the world. But the great bulk of the people had no faith, and without faith it was impossible to please God. He wished to bear his testimony that we were living in the hour of God's judgment, and the Gospel was being preached to all nations for a witness; and the Latter-day Saints were the witnesses. He knew that Joseph Smith was a prophet of God, and had seen the signs follow the true believer continually; and he also knew to his great satisfaction that this organization known as the Church of Jesus Christ of Latter-day Saints was the Church of the living God. The speaker stated that since the year 1852, up to which time he was a member of the Episcopal Church, he had been engaged more or less in the work of the ministry in this organization; during that period he had had a variety of experiences, preached a good deal, and traveled very many miles for the Gospel cause. Will we, he asked, be faithful and true, or be satisfied with the mere theory of the Gospel? Let us teach our children the principles of righteousness by practice as well as by precept; and example has greater force and more influence upon the people than precept. Elder Teasdale dwelt upon the importance of family-prayer and the training of our children in this regard. He concluded by exhorting the Saints to be meek, humble and faithful.

ELDER JOHN HENRY SMITH

was the succeeding speaker and his opening remarks were directed to the subject of revelation. There had been one continuous stream of light and knowledge, he said, coming to the Latter-day Saints, through the various channels which our Heavenly Father had selected, ever since this Church was first organized. We were too apt, however, to become forgetful of the great responsibilities which rested upon us as a people. Men and women were too unmindful of the obligations which they took upon themselves when they entered into their covenant with God. Let us henceforward resolve to be more faithful, and more earnest in our efforts to advance the onward progress of this great latter-day work. He dwelt for some time upon the authorities and regulations existing in the Church for the maintenance of peace and union, and urged the strictest conformity thereto. Much depended upon due regard being paid to this matter. The judgments of the ecclesiastical tribunals should be respected, as they were based upon the evidence presented and a clear understanding obtained therefrom as to the rights of the principals interested.

The system was so organized as to give the fullest protection to those who had differences with their brethren. A spirit which had appeared in some localities to foment dissension should be rebuked wherever it was exhibited. Instances had occurred where people, whose cases had been adjusted by the Church tribunals, had shown dissatisfaction with the result because it had not been favorable to them. Others had sympathized with them instead of directing them to appeal to a higher court than that which had investigated the dispute. Thus a spirit of disunion had been encouraged by those who ought to have counseled wisely in the interests of peace.

The speaker turned his attention to the world, and the threatening and unsatisfactory condition existing in its affairs. It had been taught the Latter-day Saints to place their affairs in such a condition as would enable them to rise above such disastrous situations and furnish an object lesson to all peoples. The question of the necessity for their doing this was becoming more and more apparent. If we failed in conforming to the commandments of God in this respect we would not deserve His full confidence and approval. He urged the people to patronize and encourage home manufactures.

The choir sang the anthem:

Jerusalem, my glorious home.

Benediction by Elder C. D. Fjeldsted.

Morning session, Saturday, April 7.

The choir and congregation sang:

Now let us rejoice in the day of salvation;

Prayer by Elder John D. T. McAllister.

Singing by the choir:

Glory to God on high;

ELDER F. M. LYMAN

was the first speaker. He said he believed he felt the importance of the present gathering and the business transacted more than ever he did in his life before. In the month of January last he was called to go on a mission to Southern California, and it fell to the lot of Elder B. H. Roberts to be his traveling companion and spokesman. They spent nearly two months there, visiting the principal cities of the state, and gave the people the privilege of hearing the Gospel as the Latter-day Saints had received it. But they found there were other people who claimed to be Latter-day Saints, professed followers of the Prophet Joseph Smith; and some of their hearers were somewhat doubtful as to whether they should listen to them or to others who claimed to be the legitimate followers of the Prophet and the Church which he established.

This was about the 101st General Conference that had been held since the death of the Prophet Joseph, and from that time until now the Latter-day Saints had gathered together twice every year and by their unanimous vote had sustained those men who were designated by the voice of the Lord to bear the keys of the kingdom. The Latter-day Saints should keep a little account of the line of the Priesthood that had come down to us, in order that every man might know that he had received his ordination from those who stand in fellowship with the Church. The Josephites claimed that we had been cast out; that when the Saints left Nauvoo and went out into the wilderness they went away from Zion; that Nauvoo is Zion, and no other part of the country. But fortunately the Prophet Joseph, during the very last Conference of the Church that he attended, in April, 1844, announced that the continent of America was the land of Zion, both north and south. And on the following day the Prophet Hyrum Smith stated the same fact. This Church was as much the work of God now as it was in the days of the Prophet Joseph Smith and

Brigham Young, and there had never been a moment when there was a chance for any reorganized Church, or any other, to come in and break the thread of authority and succession of the Church that we had here to-day. When, therefore, he saw this body of men gathered together in this place, bearing the Priesthood, he knew that God was still with this great latter-day work and would never desert it. The people must guard the authority of the Priesthood, then, as steadfastly as they would their lives. The Twelve never would be disorganized, from this day forth; and God had so ordained it that this Church would remain and endure, and its greatness would increase from this time forward until the final winding-up of the scene.

ELDER BRIGHAM YOUNG

next addressed the assemblage. He was specially glad to be once more among the Saints in General Conference, as he had been absent from Salt Lake City for several months, visiting members of the more southern stakes of the Church, including Mexico. He had been much interested in witnessing the improvements that had been made in those remote settlements, especially in Juarez, which was already a beautiful little city. He had never witnessed so much of the power of God manifested in the Church as recently. The Saints had been forgiven their sins at the dedication of the Salt Lake Temple, and it was evident they had not returned to the practices that then required the special exercise of the clemency of the Almighty. Experience had taught the speaker that although the Saints did not fully obey the commandments embodied in the Book of Doctrine and Covenants, if they strove to reach as high a degree of perfection as practicable the Lord would forgive them their trespasses. They knew that the revelations contained in that book were true. All these things were for the perfecting of the people of the Lord, and for the building up of the Kingdom of God. The day would come when the law of God must be kept upon this and every other land, when the fiat would go forth, "Thus saith the Lord God," and it would affect not only this people, but every other nation under the whole heavens; it would be obeyed and Christ would come whose right it is to reign. The times were near at hand when the commandments of God would be given to us in things which never had been before. In conclusion the speaker prayed that His heavenly blessing would rest down abundantly upon this people.

ELDER FRANKLIN D. RICHARDS

rejoiced in the opportunity which had been given to the Latter-day Saints of again meeting together in General Conference, and in the testimonies which had been borne by preceding speakers. A variety of subjects had been touched upon. When this Gospel first reached us and we were permitted to investigate it, we found therein that which would amply satisfy the human soul in its longing and searching after the truth. And what blessings it gave to the repentant sinner, to know that by going down into the waters of baptism, under the hand of one authorized to officiate in that ordinance, his sins were all forgiven! The power of the Latter-day Saints had been increasing and extending ever since the organization of this Church, not merely upon the earth but with the heavens.

The Lord had watched over this people and would never desert them nor suffer their prayers to go unanswered. We were on the road to exaltation, in fellowship with angels, with the just made perfect, to be made hereafter partakers of God's kingdom. Elder Richards spoke on the subject of the building of temples and the sacred work for the dead performed therein; he also touched eloquently upon the beauty and importance of the labors of the Saints in that direction. If we were living correctly before the Lord our testimonies would increase, our light would shine brighter and brighter, and we would be still further strengthened in the ways of righteousness and truth. He counseled the Latter-day Saints to be diligent in keeping God's commandments and to remain steadfast to their covenants with Him. Let them depend not on falling Babylon. The speaker touched briefly upon the question of home industries and advocated the supporting of these as far as possible by the people. Utah had obtained a good reputation in the East for the firm stand which she had made during the late trying crisis, and there was no reason why we should not continue to maintain it. If the Latter-day Saints only kept their lamps trimmed and sought to do the will of God, the Holy Spirit would give them understanding and guide them onward unto the perfect day.

ELDER LORENZO SNOW

was the next speaker. He read from the Book of Doctrine and Covenants, section 84. The question refers to the blessings predicated upon the reception and magnifying of the two Priesthoods, and also the results of turning away from the Priesthood after having received it. The speaker also read from the eighth section of the same book. He had sometimes asked himself the question, where did he come from, why was he here and what was his destiny? We had a first estate and had obeyed its laws and conditions, otherwise we would not be here. We were here because we were worthy to come, having kept our first estate. It was his view that before our advent to mortality we made certain covenants with those who were in control—that we would seek to discover the will of God as it should be revealed. We had forgotten these things, but God was bringing them to our recollection. What we wanted to know was how to be worthy of securing the positions we formerly occupied in the previous life, together with the additions resulting from experience gained in mortality. No man nor woman could afford to do anything in this life except it be what was in accord with what God revealed. As a general thing there would be no failure associated with the work of the Lord. It might seem as if we were moving backward, because we had sacrificed what was dear to us. We had come along through these conditions and there had been no failure, because the majority of the people had sought to be guided by the Spirit of the Lord. There was a course that could be taken which would obviate failure. It was implied in the verses which had been read, "If your eye be single your whole body will be filled with light." There was the key. The Lord had said "I can of my own self do nothing, as I hear I judge, and My judgment is just because I seek not to do my own will but the will of my Father who sent me." According to this saying we should forget ourselves and try to discover how to spend our energy

and our means to the honor and glory of God. If we did this there could be no failure. When our Elders were sent into the world, who sent them? It was the Lord who sent them, and none were so much interested in them as He. A man's mind should be single to the glory of God in everything he undertook. Here was the grand secret. We were too apt to forget that we were working for God. The work in which we were engaged was that of the Almighty, and His watchful eye was constantly upon us. God bless the Latter-day Saints, and he prayed we might so live as to be worthy to receive the blessings which had been promised upon the faithful.

The choir sang the anthem:

Praise ye the Father.

Benediction by Elder Seymour B. Young.

AFTERNOON SESSION.

The choir and congregation sang the hymn beginning:

Our God, we raise to Thee.

Prayer by Elder B. H. Roberts.

The choir sang the anthem:

Light and truth the world are waking.

THE AUTHORITIES OF THE CHURCH

were presented by President George Q. Cannon for the votes of the assembly, as follows:—

Wilford Woodruff, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles: Lorenzo Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund and Abraham H. Cannon.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church: John Smith.

First Seven Presidents of the Seventies: Seymour B. Young, C. D. Fjeldsted, John Morgan, B. H. Roberts, George Reynolds, Jonathan G. Kimball and Rulon S. Wells.

William B. Preston as Presiding Bishop, with Robert T. Burton as his First, and John R. Winder as his Second, Counselor.

Franklin D. Richards as Church Historian and General Church Recorder, and John Jaques as his assistant.

As the Church Board of Education: Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, George W. Thatcher, Anthon H. Lund, James Sharp and Joseph F. Smith.

As Trustee in Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints: Wilford Woodruff.

John Nicholson as Clerk of the General Conference.

All the voting to sustain the authorities as presented was unanimous.

An approximate statistical summary of the Stakes of the Church was read. It was stated, however, that it was somewhat incomplete. It did not include the missions in this nor in foreign lands.

A report of the Young Ladies' Improvement Associations for the last seventeen months was read. Among other matters of information it showed as follows: Number of associations, 386; number reported, 358; number of members, 13,372, increase, 1,815; average attendance, 6,736. Number of books in library, 5,587. The receipts were: Cash on hand at last report, $2,085.83; cash received, $5,173.02; total, $7,258.85. Property on hand at last report, $2,605.89; property received, $761.49; total, $3,367.38. The disbursements were: To charities, $1,772.65; miscellaneous, $3,557.85; balance on hand, $1,928.35. Property disbursed, $436.98; property on hand, $2,930.40; total, $3,367.38. Also on hand, fifty-three bushels of wheat. The report is signed by Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor.

The Sunday schools reports for the year ending December 31, 1894, showed as follows: Number of male officers and teachers, 5,593; number of female officers and teachers, 3,842; total, 9,435. Male pupils, 36,627; female pupils, 37,595; total, 74,222. Grand total, 83,657.

PRESIDENT JOSEPH F. SMITH

addressed the Conference. His introductory remarks were directed to the concert to be given in the Tabernacle this evening and its worthy object. He invited the whole audience to attend it.

He then turned his attention to Sabbath schools and the necessity of men and women qualifying themselves to be efficient workers in those institutions, and spoke commendably of the normal class which had been established at Provo to enable the brethren and sisters to graduate for this work. Similar remarks were made in reference to the Young Men's Mutual Improvement normal class in the Brigham Young Academy. He announced that, to meet the expense connected with this important department, it was expected that the members of the Church would contribute 50 cents a year.

The speaker next alluded to card-playing, the tendency of which was in the direction of evil.

In relation to round-dancing, he said he did not believe that any good came from it and it ought not to be encouraged. He understood this to be the sentiment of the First Presidency who regretted that the young people were disposed to go to extremes in this matter.

The discourse then turned in the direction of Latter-day Saints becoming connected with secret societies. This theme was elaborately and instructively dwelt upon, the position of the Church in reference to it being clearly defined.

The closing remarks of Brother Smith were mostly devoted to the correction of certain fallacious ideas in reference to the Godhead, in which the three were represented as one person. The speaker read from the Book of Doctrine and Covenants and the Bible, passages showing clearly the erroneous character of the views to which he referred.

The choir sang:

Let the mountains shout for joy.

after which the congregation joined in singing the Doxology.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 7, 1894.

THE LABOR PROBLEMS OF THE DAY.

AMONG the problems before the nations of the world requiring solution, none is more serious than that of the relations between capital and labor. Every year labor disturbances become more frequent and more extensive. At present the eyes of the civilized nations are turned to the United States where several movements are now afoot, growing out of the labor question.

In the coke regions of Pennsylvania and five other surrounding states a general strike of the colliers has been ordered. In some places non-union men have been put to work and this has resulted in serious riots which have already caused bloodshed. Recent dispatches declare that 200,000 miners are affected by the strike and that the daily loss of wages already reaches the respectable sum of $125,000. An army of three thousand miners has marched upon several mining camps for the purpose of compelling the men to quit work. The strike appears to be contagious, and it is said that the colliers in the western states are also threatening to go out, thinking thereby to compel the mine owners to provide more work and give better pay.

A strike of the railway men on the Great Northern railway system has also been ordered and the latest dispatches state that this will affect the entire traffic on the system from St. Paul, Minnesota, to the Pacific Ocean.

But the movement that is attracting the greatest notice in America is the march of the so-called "industrial army." This movement originated in the Eastern States. The purpose is to gather together in one body all those suffering from lack of employment; this body is to be thoroughly organized and will march to Washington, D. C., where Congress is now in session. There this army will demand that laws be passed to commence a series of public works in the various states which shall give employment to the people, and that appropriations be granted therefor. It is hoped by the promoters of the scheme that an army of 100,000 unemployed, from the common laborer to the skilled artisan, will be landed in Washington, sometime during this month.

There are two wings of this army, one from the Eastern States and the other from the extreme West. The latter met with opposition in California, but was finally taken on to Ogden, Utah, by a railway company. At that point other railway companies refused to carry them further, and as the Territory did not wish to be burdened by caring for them, the militia was

called out to keep the "army" in check and if possible compel it to return. The "army," however, succeeded in capturing a freight train of empty cars prepared for this contingency and was thus taken on to Omaha, a thousand miles further east. Many people sympathize with the movement and aid the "army" with food, means and transportation.

What the result will be when the "army" reaches Washington is difficult to tell. A crowd of from 50,000 to 100,000 people, without any means of subsistence, crowded in one day into any city in the world is a matter not to be considered lightly. These people must be cared for, or their destitution will drive them to desperation. Will Congress yield to the demands, peaceful as they are proposed to be, to appropriate $500,000,000 to be divided among the various states of the Union, to be used in public works and thus give employment to those who now crave work? If not, what will be the result? It is not difficult to picture the suffering and destitution that will ensue.

There is another phase to this question. If Congress can be prevailed upon to yield to these "peaceful" demands because of the great number of those who make them, how long will it be before this precedent is followed and other demands are made, backed by force? Insurrection, anarchy and consequent bloodshed would be the results.

The labor question grows more vexing and more difficult every year. Legislators shrink from attempting to solve it. Notwithstanding the many theories that have been advanced by thinkers and philanthropists for its solution, the statesmen are either loath to put these theories to the test, or, having done so, they have found them wanting. This question needs thought, statemanship and the most thorough knowledge, not only of the fact that certain evils exist, but of their causes. Until the cause is known all attempted remedies are but guesswork, and each failure plunges the problem into deeper mystery. What will be the final result unless some master-mind grapples with this difficult question, and some master-hand guides the social affairs of the world into the true channel? Nothing but a conflict which each year will grow in extent and in bitterness and will eventually cause the overthrow of society.

This is a doleful picture. But the students of the day have written much and are writing more upon the inevitable struggle that the future threatens unless present conditions are changed. So far all efforts at a reform or reconstruction of the social fabric have served simply to delay the dreaded conflict, but not to avert it.

What is the cause? Where is the remedy? The Latter-day Saints hold that the cause is found in the fact that mankind has forsaken the true principles of brotherhood, the principles that should give a common aim to society. Social reformers will doubtless sneer, not so much because the necessity of a common aim is advanced as one principle of the remedy, for some would probably admit that where no such aim exists the various factions of society are sure to fall apart, but because the Latter-day Saints hold that a common religion, a revealed religion, accepted by all, will furnish that aim and thus become the long sought remedy. Atheist writers on political economy have denounced religion as the cause of much

of the evil that exists. Yet, it is not because of religion, but because of false religion, that mankind has thus drifted apart. Volumes could doubtless be written on this vast subject, but we will content ourselves by saying that the religion of the Latter-day Saints furnishes that one common aim which binds its adherents together for a common purpose and will thereby correct all present evils.

The religion of the Latter-day Saints has solved the social problem so far as they as a people are concerned, and if the world would accept the same principle, and aim at the same object, the problem now so great would be easy of solution. They offer this solution through the Gospel, this temporal salvation as it were, but it is rejected. We believe that our temporal and eternal salvations are intimately connected.

The world will yet acknowledge, though probably reluctantly, that in the midst of the Rocky Mountains is found a people that is gradually working out the social and eternal salvation of the human family; that this people hold the key to the mystery; that they are solving it as fast as their means, facilities and numbers will allow them, and as far as the world will permit them to do it. Not only are they acquainted with the extent of the evils that exist, but they know the cause, and also the remedy. Why will not the world investigate it, even though the investigation were prompted by selfish motives? Because it is impossible for selfishness and greed and avarice to accept the solution, and as long as they are the motives so long will present conditions and evils remain.

J. V. B.

THE New York *Times* contains the following account of discoveries in Mexico: "A discovery of great scientific interest has been made in excavations being carried on in the district of Tlaxiaco, State of Oaxaca. A number of small images, formed in metal, were uncovered by the workmen in one of the oldest ruins recently. The images represent people of Oriental appearance and dress, as well as priests in their robes of sacrifice. They bear hieroglyphics of unknown characters and are elaborately wrought, with fine art lines shown in every curve. The images found thus far are of gold, either wholly or in part, and are coated with some unknown enamel, which has preserved them from all harm in the many years they have been buried in the soil. They will probably be shipped to the National Museum in the City of Mexico, where they will be placed at the disposal of the scientific world for further study and discussion. The find is the most important of the year in the domain of antiquities, and preparations are now being made to conduct a complete exploration of the Tlaxiaco ruins for further evidence of the ancient civilization which is known to have flourished in Southern Mexico."

THE *Contemporary Review* holds up to the light the inconsistency of the "Holy Father" in insisting that manifest errors in the Bible are the work of inspiration. It says: "All reasonable men admit that there are numerous errors and inconsistencies in the Bible, and all Christians are unanimous in ascribing them to the human authors of the books. 'There are no human authors,' cries our Holy Father. 'God is the sole author of the

Bible. He is responsible for the whole and all its parts.' 'Whom shall we saddle with the errors, then?' ask intelligent Catholics, alarmed. 'You must prove that there are none,' is the reply. 'Well, but higher criticism proves the contrary,' we insist. 'Shut your eyes to higher criticism, then, and restrict yourselves to text criticism, which is perfectly harmless,' is the rejoinder embodied in the Encyclical. Now, it is become clear that text criticism, nay, that common sense, reveals these errors and inconsistencies which must of necessity be attributed to God or man, and which the Pope forbids us to ascribe to man. The position of intelligent Catholics is pitiable. But surely we are neither unreasonable nor rebellious when we refuse—until commanded by an infallible decree—to abandon such convictions as that two contradictory assertions are not mutually corroborative, or that gross human error is not divine truth."

NEWCASTLE CONFERENCE.

THE Newcastle Conference convened at Temperance Lodge Rooms, 24 Tennant Street, Stockton-on-Tees, April 15, at 10 a.m. There were present: Anthon H. Lund, President of the European Mission; W. G. McAlister, President of, and N. T. Porter, Jr. and T. B. Brighton, Traveling Elders in, the Scottish Conference; Geo. A. Seaman, Traveling Elder in the Leeds Conference; J. W. Chambers, President of, and E. A. Knowles, Alfred Smurthwaite, J. W. Cook, Geo. Hislop, P. P. Parrish, J. W. Ford, J. B. Patterson, Robert Blain, G. C. Rigby and T. A. Howard, Traveling Elders in, the Newcastle Conference.

Three excellent meetings were held during the day. These meetings were well attended both by Saints and strangers.

At the afternoon meeting the authorities of the Church, and of the European Mission, and the President and Traveling Elders of the Newcastle Conference were presented and sustained. The labors of the Elders for the eight months ending March 31, and the statistics of the Conference were also reported, as follows: Seventies 11; Elders 27; Priests 9; Teachers 4; Deacons 5; members 174; total officers and members 229. Baptisms 10; confirmations 10; children blessed 4; regular Sabbath meetings 260; cottage meetings 96; open-air meetings 7; Sunday school sessions held 30. Tracts distributed 21,340; houses visited 2,394; Gospel conversations 1,002; books sold 43; books given away 32; books loaned 83.

On Monday, April 16, a Priesthood meeting was held at which the Elders reported their labors, and at which the best plan of procedure in spreading the Gospel was discussed. P. P. PARRISH, Clerk.

A DESERTED CITY IN MEXICO.

THE *Anglo-American*, published at the City of Mexico, in its issue of the 4th of March quotes from an exchange an account of the recent discovery of a beautiful deserted city by an English mining-man, M. W. Cresworth, who has just arrived at Mapimi, Mexico, from a long overland journey through the Sierra Madre Mountains. Mr. Cresworth started from Culi-

can, near the Pacific Coast, in the state of Sinaloa; and he came upon the deserted city about eighty miles west of Lake Colorado, in the very recesses of the Sierra Madre range, where it occupies a basin ten miles long by eight miles wide, the basin being surrounded by perpendicular cliffs on all sides, rising to a height of hundreds of feet. The only entrance to the city is through a deep canyon thirty feet wide. Mr. Cresworth says he stumbled into the secret entrance by accident. The buildings, he says, are constructed of blocks of red stone resembling granite. The business blocks are two and three stories in height, and are different in architectural design from the structures built by the Aztecs and Spaniards. The streets are narrow, but are laid out in regular order. In the city is a small park, which is overgrown with rare flowers and tropical vegetation. He found many strange ornaments, but little of value.

It is probable that this same discovery is the one alluded to in a late issue of the New York *Sun*, only that in the latter paper the traveler is described as a citizen of the United States. The *Sun* points out that the incident tallies curiously with a local Mexican tradition of a long-lost and long-forgotten city in that locality. Adjoining the state of Sinaloa on the south is the state of Jalisco, and of this state Guadalajara is the capital. Living in the mountains of Jalisco, part of the same great Sierra Madre, or "Mother Range," that extends through Sinaloa and thence northward, are the Southern Yaquis, a brown-haired people with light eyes and almost fair complexions. Guadalajara is the only civilized town that these Yaquis visit, and the *Sun* says it has long been believed there that the Yaqui fastnesses of the Sierra Madre range conceal not only rich mines of silver, but as well the lost city of the Aztec race. No one has hitherto pierced the mountain wilderness, because the naked Yaquis have an effective system of passive resistance that has hitherto successfully closed the sole line of approach. It is improbable, however, that the southern Yaquis would have the objection to an intelligent expedition undertaken for exploration and research that they would to a swaggering horde bent on conquest; and the Mexican paper partially promises a full and exact description of the interesting "find" in the near future.

BIOGRAPHICAL SKETCH OF ZACHERY CHENEY.

SOMETIME ago the *Deseret News* invited the veterans of the Church of Jesus Christ of Latter-day Saints and the early Pioneers of Utah Territory to give an account of their experiences. In response Zachery Cheney, of Centreville, Davis County, Utah, has given the following interesting biographical sketch:—

My father, Elijah Cheney, was born in the town of Barington, Berkshire County, Massachusetts, on the 14th of September, 1785. My mother was born in the town of Pellham in 1791, same county and state. Their parents moved and settled in the state of New York. My father served one year in the war of 1812; was in the battle of Black Rock and saw Buffalo burned in 1832. Jared Carter preached and baptized and organized a branch of the Church in Onondaga County, New York, my father

being one of the number. He was ordained an Elder by Jared Carter in 1833, and he and Zerah Pulsipher went north on a preaching mission into Richland County and were the first that introduced the Gospel to President Woodruff, who was baptized by Zerah Pulsipher.

In 1835 my father moved his family to Kirtland, Ohio, where I first saw the Prophet Joseph. The walls of the Temple were finished and they were putting on the roof. I worked several days on the Temple and helped excavate the foundation for a grist mill, and was paid in Kirtland money, of which I have a one-dollar bill in my possession at the present time. In 1838 I attended the Hebrew school held in the attic rooms of the Temple and taught by Professer Sexiax of New York City. In 1839 my Father started with his family for Far West, Missouri, with the Kirtland camp. Arriving at Coles County, Illinois, we were obliged to remain there through the winter on account of sickness. In 1843 we settled at Camp Creek, Hancock County.

At the time when the printing press and type of the *Expositor* was destroyed I belonged to the Nauvoo Legion under Captain Lucius Bingham. We were called to go to Nauvoo under the orders of Colonel Markham, and were there three weeks under arms expecting an attack by the mob when we were discharged by Gen. Joseph Smith. Soon afterwards he gave himself up a prisoner to Gov. Ford. Joseph and his brother Hyrum Smith, John Taylor and Willard Richards were confined in Carthage jail when a mob with blackened faces attacked and murdered Joseph and Hyrum and severely wounded John Taylor, Willard Richards escaping unharmed. The grand jury indicted Sharp and Williams for being accessory to the murder of Joseph and Hyrum Smith. I was one of the petit jury when the case was tried, and after considerable talk by the lawyers the judge ordered the indictment quashed; that ended the trial.

I was in Nauvoo when the first company crossed the Mississippi River on the ice and soon after Nauvoo was nearly evacuated. I crossed the river at Fort Madison the 3rd of May, 1846, overtook the company at Mount Pisgah and traveled with Brigham and Heber's company to the Missouri River. We had been but a short time in camp when Captain Allen appeared in our midst and made a requisition in the name of the United States for five hundred young men to enlist in the war with Mexico. There were many speeches made urging us to volunteer. President Young said it was necessary that we should comply with the requisition, even if it took the Twelve to make up the number.

The company was soon made up and organized and the day soon arrived for our departure, which was the 16th of July, 1840. That was a day of sadness, of mourning and a day of parting; fathers and mothers parting from their sons; brothers from their sisters; husbands from their wives, and maidens from their lovers. I tell you, on that day the tears fell like rain drops; on that day we commenced our march for Fort Leavenworth and on arrival there we received our arms and equipments and started for Santa Fe, a distance of over 700 miles. Soon after leaving the fort we were apprised of Colonel Allen's death, which was sad news to us. Soon after that Lieutenant Smith took the command and marched us to

Santa Fe. From there Colonel Cooke took the command and we marched 250 miles down the Rio Grande. When we left the river we were put on half rations—one-half pound of flour and one pound of beef. Our pilots wanted us to go down to the city of Sonora and winter there, as they knew of no other route. The colonel called the commissioned officers of the Battalion to hold a council, and they decided to go by way of Sonora. We started the next morning in regular order with music to "The Girl I Left Behind Me." The boys felt disheartened and could not keep step; they did not want to go that route. The colonel called a halt and with an oath he said, "I started for California and I am agoing," and ordered us to march. Then our step was quick and lively.

We traveled over a country that was unexplored about 500 miles and came to a Spanish town called Tuejon. It contained about 500 inhabitants and 200 regular soldiers and a large amount of government stores. The soldiers all fled on our approach and we raised the American flag. We then marched over an eighty mile desert and arrived at the Pemo Indian village, situated on the Gila river. We traveled down to the mouth of the Gila and crossed the Colorado. We then had a ninety-five mile desert to cross where we were required to dig wells to obtain water. We were put on one-fourth rations of flour and very poor beef, but we soon arrived at Warner's ranch, where we got plenty of beef, and at San Diego we rested for a short time. We then marched to San Luis Rey mission, and remained there about one month. Company B, to which I belonged, under command of Captain Jesse D. Hunter, were sent back to San Diego to take charge of that place, the other companies being sent to Los Angeles. We had to live on beef and mustard greens until a vessel was sent to the Sandwich Islands and returned with provisions, which was more than three months.

Our Battalion was a very poor lot of boys when we arrived at San Diego. We had passed through the extremes of hunger, of thirst and fatigue, and were nearly without clothes. I have seen boys so nearly exhausted with fatigue and famished that they wanted to be left by the roadside to die, but the rear guard would bring them along. Company B was ordered to Los Angeles, where all the companies were discharged by Colonel Cook on the 16th day of July, 1847. The majority of the men left for Utah, about sixty went up the coast, some stopped at Monterey, some at Santa Cruz, some went to Sutter's Fort, and some to San Francisco. I was one among those that stopped at San Francisco.

In the spring of 1848 James Balie and myself made and burned a brick kiln of about 50,000, which was the first brick made in San Francisco. I was one of the first company that left San Francisco for the gold mines on the south fork of the American River at Mormon Island, where we arrived on the 18th of May, 1848. There I was married to Mary Ann Fisher, daughter of Adam Fisher, of Chester County, Pennsylvania, on the 11th day of July, 1848; returned to San Francisco and lived there till the spring of 1850, when we moved to Alameda County on our farm.

My wife gave birth to a daughter on the 25th of December, and on the 1st day of January she died and was buried near San Jose mission. I

was married again to Amanda M. Evans on the 10th day of January, 1853. I was ordained and set apart to preside over the San Francisco branch by Hosea Stout, James Lewis and Champion Duncan. I moved to Alameda County the same year and lived on my farm. In 1856 I was set apart by George Q. Cannon to preside over the Centerville branch, members of which in 1857 formed a company to go to Utah, and I was appointed captain. We arrived in Utah on the 3rd day of November, 1857.

I was born in the town of Semproneus, Cayuga County, New York, on the 22nd day of April, 1818; was baptized in May, 1834, in Cortland County, New York, and have resided here in Centerville over thirty-six years.

UTAH NEWS.

(Summarized from Territorial papers.)

A ten-year-old son of Ephraim Jensen of Logan was thrown from a wagon, breaking his collar bone.

Thomas Dolan, whose leg was broken some time ago at Logan, again met with misfortune. He had recovered sufficiently to get out on crutches, and while descending a flight of stone steps slipped and fell, and once more hurt the injured limb.

A dispatch from Los Angeles, California, to Salt Lake City, brought the sad and unwelcome information that Colonel H. C. Lett, an old resident of Salt Lake City and recently appointed on the Utah Commission, was dead. His demise occurred at that place March 27.

On Sunday, March 4, the son of Richard Murry of Vernal met with a peculiar accident which very nearly cost him his life. He went to the canal to get a bucket of water and dropped the bucket in the hole in the ice, and in trying to recover the bucket slipped and fell into the hole head first. The ice, which was quite thick, had a hole in it only big enough to get a bucket through and he could not get out, and when rescued it was with difficulty that he was brought back to life.

The residence of F. E. Willis, Salt Lake City, was totally destroyed by fire March 12 An alarm was turned in, but as there were no fire plugs very little could be done. Through the assistance of the neighbors the furniture was mostly saved. The building was a two story frame valued at $3,000. Jim Fowles, a miner, went up stairs during the progress of the fire to get some of his belongings. The fire cut off his escape and he jumped from a second story window. He was severely injured.

Recent rains and heavy snows were the cause of what might have been a serious accident, March 17, at the residence of Mrs. Phoebe Young, Salt Lake City. About seven o'clock in the morning the members of the family were badly frightened by the entire north wall of the house—an adobie two-story structure—falling out leaving the greater part of the interior of the building exposed to the storm. It appears that the wall had become thoroughly saturated, though without it showing any signs of giving way. It was very fortunate that the inmates were all in the south side of the house at the time the wall fell.

The board of directors of the Utah Sugar works held their meeting March 15. The board declared a dividend of fifteen per cent—the first since the company was organized, to go to capital stock. While this is but a stock dividend, it will be considered encouragement to the share-holders, and promises well for the future of the company's business. Manager Cutler has arranged contracts this year for about 3,500 acres of sugar beets. If the cultivation of this area is successful, the quantity of beets produced will be all that the factory can handle in the season of 1894. Of the beet acreage, 3,400 acres are in Utah and 100 acres near Grand Junction, Colorado.